A NARRATIVE OF THE PROCEEDINGS OF THE General Assembly

Of the Elders and Messengers of the Baptized Churches sent from divers parts of *England* and *Wales*, which began in *London* the 2*d* of *June*, and ended the 8*th* of the same, 1691.

[Owning the Doctrine of Personal Election and Final Perseverance.]

Hag. 1. 4.

Is it time for you, O ye, to dwell in your cieled Houses; and this House lie waste?

London, Printed in the Year, 1691.

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GENERAL ASSEMBLY.

BRIT MUS REF 4139, c.83

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England. — Churches, etc. — Baptists
— General Assembly of Particular
Baptists

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A General Epiſtle To all the CHURCHES.

Dearly beloved Brethren,

THE God of all Grace hath brought us into a near and ſpiritual Relation to you, and you have ſuch a rooted Intereſt in our Hearts, that through Grace we ſhall always be ready to lay out our ſelves to the utmoſt of our Capacity, to promote the eternal Well-being and Happineſs of your Souls: Our Sighs, Groans and Prayers in ſecret, and our Labours in Publick, in all the Holy Adminiſtrations of the Houſe of God, are ſincerely directed to this End; God is our Witneſs, who hath called us out (though very unworthy) to this Service, in

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purſuance of his own Glory, and his gracious Deſign towards you. And whereas you have freely choſen us as your Meſſengers, and entruſted us with Power to conſider, diſcourſe about, and conclude upon thoſe Things propoſed to us, in order to the general Good of thoſe Churches to which we reſpectively belong, we have addreſſed our ſelves to this Work, with earneſt ſupplication to the Father of Lights, for his ſpecial Aſſiſtance and Direction therein: And we are not without ſome good Aſſurance, that he bowed his Ear unto us, in regard of that Harmony and good Agreement which was obſervable in moſt of our Debates and Concluſions. And though we can impoſe nothing upon you, yet hereby is derived a greater Authority unto what was concluded, and it deſerves to be ſo much the more regarded by you. We do heartily wiſh that you would look back to thoſe Things which you were formerly preſſed and exhorted to, in the two laſt Aſſemblies of your Meſſengers, for the promoting of the Glory of God, and your own Good; and although we may not have found the full End of our Endeavours in all Things anſwered, yet we bleſs God in many Things we have; which gives us encouragement to hope, that we may have ſome Succeſs in this, who unfeignedly deſire the thorow Reformation, the happy Settlement, and firm Peace and Well-being of all thoſe Chriſtian Churches we are immediately concerned with.

One thing formerly preſſed upon you, was a liberal Contribution, by a Free-will Offering, and quarterly Subſcriptions or Collections towards the raiſing of

of a Publick Stock, for Ends and Uſes fully known to you. And we return you our hearty Thanks for what you have already done, and doubt not but that thereby Fruit will abound to your Account in the Day of Chriſt: And we hope you will not grow weary in well-doing, having the Promiſe of God that you ſhall then reap. Many Things might be urged to quicken you in this good Work, whereby ſeveral Labourers in the Lord's Vineyard have been already relieved; ſeveral pious, ſtudious, and hopeful young Men have been aſſiſted in their acquirement of Learning; and ſome have been ſent forth to viſit the Churches, and to give their helping Hand in order to their Settlement, according to the Rule of the Goſpel. But we hope that this diſpoſure of your Money, according to your Intention, may render Motives of that kind very much unneceſſary: However, that we may not be wanting in a Matter of this Nature, wherein the Honour of God, the keeping up his Publick Worſhip in the World, the Edification of Churches, and the Converſion of the Reſidue of God's Choſen is ſo much concerned, we ſhall humbly take the boldneſs to preſs you to a farther progreſs therein; and the rather, becauſe ſeveral of our Fellow-Chriſtians, who after us fell into this Method, have far exceeded us: And why ſhould not the Glory of Chriſt, and the Advancement of his Kingdom, be as dear to us as to them? We hope it is, and therefore will not deſpair of prevailing with you.

If any Churches, or Members, upon a review of what is paſt, ſhall be ſenſible of their own Defect, we deſire it may be made up, leſt others ſhould be diſcouraged, and the Work in a little time ceaſe. Things of this Nature never proſper well without a free and chearful concurrence of all jointly concerned therein, according to their Ability; and ſhould we find ſuch a concurrence generally, it would be matter of great rejoicing to us, and be eſteemed by us as a remarkable Effect of the Spirit of Love, which is diffuſed through all the Members of Chriſt's Myſtical Body.

To further ſuch a Concurrence, let us conſider,

Firſt, From whom we have received all that we enjoy, and what Promiſes of future Supplies we have through Grace an Intereſt in.

Secondly, That we are but Stewards of what we have; and that God can, by his ſecret and juſt Providence, ſoon take away our Stewardſhip, if we are not found faithful therein.

Thirdly, That the End of what we have, is the Honour of God; *Prov.* 3. 9. *Honour the Lord with thy Subſtance, and with the firſt Fruits of all thine Increaſe.*

Fourthly, That the keeping up God's Publick Worſhip, which is incluſive of all the Ends propoſed in this

this Publick Stock, is a principal way of honouring God; and all other ways of expending what we possess, are inferior to this.

Fifthly, That Giving in this way, will be a great evidence of the sincerity of our Profession, and will be a great comfort in the latter End.

Other Things of this Nature might be added, but we hope that God's Grace will carry you beyond all that our Arguments can amount to, as was of old exemplified in the Churches of *Macedonia*, 2 Cor. 8. 1, 2.

In the next place, We would desire you that live in the Country, to send up your particular Messengers to this General Meeting, that we may have the more abundant evidence of your Approbation of that good Work intended and carried on therein; and let not the incident Charges you are thereby exposed unto, be a discouragement to you, we being perswaded that our Friends here in the City, who are not liable to such Charges, will make a Compensation by a more liberal Contributing unto the Publick Stock.

To conclude;

Dear Brethren, We commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them

them who are sanctified, amongst whom we desire to be found, who subscribe our selves,

Your Brethren in the Faith, and Fellowship of the Gospel,

Han. Knollyes,	*Rich. Adams,*
John Tomkins,	*John Eccles,*
Chr. Price,	*William Collins,*
Andrew Gifford,	*James Jones,*
Benjamin Keach,	*Hercules Collins,*
Sam. Buttall,	*Thomas Whinnell,*
George Barrett,	*Tho. Harrison,*
John Ward,	*John Butt.*
Nath. Crabb,	

Signed in the Name, and by the Appointment of the whole Assembly, *June* the 8*th*, 1691.

A NARRATIVE *of the Proceedings of the Elders and Meſſengers of the Baptized Congregations, in their General Aſſembly in* London, *begun the ſecond Day of* June, 1691, *and ended the eighth of the ſame Month.*

WE the ſaid Elders and Meſſengers of the Churches of Jeſus Chriſt aſſembled together, having it under our conſideration how much the Name of God, the Honour of the Goſpel, and the Good of all the Churches to whom we belong, is concerned in our Perſeverance in thoſe good Things reſolved upon in our former General Aſſemblies, Do agree and reſolve unanimouſly, for the better increaſe and continuance of the Fund, to propound it to, and exhort all our Churches, and each Member thereof, with all our Chriſtian Friends and Well-wiſhers thereto, to a liberal and chearful Contribution, as God hath bleſſed them in the good things of this Life.

1. By their bringing in their Free-will-Offering, that have not yet paid it in (propounded at firſt as the foundation of this Fund) with all readineſs of Mind, as a Sacrifice with which God is well pleaſed.

2. By the continuance of their Quarterly-Subſcriptions, according as God ſhall bleſs them.

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2. By the continuance of their Quarterly-Subſcriptions, according as God ſhall bleſs them.

3. By a liberal Contribution in a Quarterly-Collection, which we unanimouſly agree to promote in all our Churches and Aſſemblies, to this end that all whom God hath bleſſed with Ability and a ready Mind, may have opportunity to ſhew their good Will for the promoting thoſe great and good Things for which this Fund is raiſed, (*viz.*) For the ſupport of ſuch Miniſters which the Churches to which they belong, through Poverty are not able to ſupply with what is neceſſary to their comfortable Subſiſtence; that ſo they may be encouraged to take the better care of their own Charge, and to preach the Goſpel where there is need, and a door open; and alſo Godly young Men, Members of the Churches, whom God hath gifted, and are approved of, may be inſtructed in the Knowledg of the Tongues in which the holy Scriptures were written.

And we judge it not reaſonable that they who contribute nothing to the Fund, ſhould deſire any thing out of it. Therefore it is expected, that thoſe Churches which are poor, ſhould make their Collections for the Uſes aforeſaid, and raiſe what they can, be it more or leſs. Moreover, We judge that thoſe that have ſubſcribed either to the Free-will-Offering, or other Contribution for the Uſes aforeſaid, ought in conſcience to perform what they have thereby engaged to do: For although before it was their own, yet after their ſubſcribing, it remains ſo no longer; ſee *Acts* 5. 4.

It's further agreed, that what is or ſhall be gathered by the Free-will-Offerings, not yet paid in, and what is collected and to be collected, by Subſcription; as alſo what ſhall be gathered by the firſt publick quarterly

terly Collection, by and from all the Churches both in the City of *London* and the Countrey, ſhall be paid in, by the Twenty ninth Day of *September* next, with a Signification of what uſe or uſes they deſign the Money ſo paid in for.

And for the better Encouragement of this good Work, it is agreed as followeth.

1. That the Truſtees do put down the particular Uſes aſſigned to every particular Sum, as in the laſt Narrative is expreſſed.

2. That the particular Sums that are given to one and the ſame uſe, be put together, and kept in a diſtinct Account by it ſelf, by Brother *King* and Brother *Harriſon*.

3. That the Money given to one uſe, be not diſpoſed of to another.

It is alſo Agreed and Reſolved, That no Money ſhall be paid or diſburſed out of the Fund, but what is agreed upon by this preſent Aſſembly, until this Aſſembly ſhall by the good Providence of God meet again here in *London*, in 1692.

For the preſerving of Peace and Concord amongſt the Churches of our Aſſociation; in a due Tenderneſs to all the Members in communion with us, the following Queſtions were propoſed, and Anſwers concluded thereupon as followeth;

Query 1. *Whether a Perſon Excommunicated, or withdrawn from by the Church he is in Fellowſhip with, and judgeth himſelf wronged therein, may not have Relief in that Caſe?*

Carried in the Affirmative.

Query 2. *What then is the Regular way such a Person ought to take for Relief?*

1. Such a Person ought (after all due endeavours in Humility and Love to satisfy the Church so dealing with him, of the wrong done him therein, and if not relieved thereby) to address himself to some other Church for Communion.

2. That Church to whom the Person so dealt with, shall propound himself, ought by their Messengers to enquire into the Grounds and Reasons of the Church's dealing with the said Person, with the manner or way of their proceeding against him to such a Sentence, that they may as fully as possible inform themselves of the ground of the Church's so dealing with him, of the Crime or Crimes alledged against him, with the Circumstances thereof for their own Information, how to carry it both to the Church and the Person so dealt with by them.

3. That the Church so dealing with a Member, ought to give a full and true Account accordingly in all Brotherly Love and Meekness, from the Mutual Obligation that one Church stands in to another, to keep their Communion pure, being all Members of that Body whereof Christ is Head.

4. And if upon due Inquiry and Information had of the Case, the Church to whom the aggrieved Person shall propound for Fellowship, shall see cause to judg that he has received wrong therein; then they ought in all Brotherly Love to endeavour to restore the Person dealt with to his former Communion, if he shall desire it, or else to receive him into Communion with themselves.

An Account of the ſeveral Aſſociations of the Churches in England *and* Wales.

The Aſſociation of the Churches in *London, Middleſex, Kent,* and *Eſſex.*

Theobalds,
George-Yard,
Devonſhire-Square,
Moreſields,
Joyners-Hall,
Haunſditch,
Virginia-Street,
Wapping,
Lymehouſe,
Horſly-down,
Wincheſter-houſe,
Mile-end,
Richmond,
Turnum-green,
Mays-pond,
Sandwich,
Hatfield-Heath.

The Aſſociation of the Churches in *Somerſet, Dorſet, Wilts, Gloceſterſhire,* and *Briſtol.*

Taunton,
Bridgwater,
Croſcome,
Hallotrow,
Hayecomb,
Killminton,
Hatch,
Periton-evil,
Dunſter,
Froome,
Sarum,
Warmiſter,
Seghill,
Weſtbery,
Devizes,
Calne,
Milſom,

Brad-

Bradford,
Southwick,
Malmesbery,
Ninisfield,
Sudbury,
Broadmead,
Fryers.

The Association of the Churches in *Abbington*, &c.

Abbington,
Wantage,
Longworth,
Oxford,
Faringdon,
Flinstock,
Mazithampton,
Cirencester,
Reading.

The Association of the Churches in *Norfolk* and *Suffolk*, &c.

Norwich,
Pulham,
Sudbury,
Wisbich,
Debbitch,
Colchester.

The Western Association of the Churches.

Looe,
Plymouth,
Southams,
Bouye,
Southmoltowne,
Tyverton,
Exon,
Lyppet,
Dolwood,
Lyme,
Chard.

The Association of the Churches in *Newcastle, Yorkshire, Northumberland* and *Cumberland.*

Newcastle,
Bichbarn,
Pontefract,
Broughton,
Eggermont,
Woolverstone.

Hampshire Association.

Christ church,
Ringwood,

South-

Southampton,
Whit church.

The Aſſociation of the Churches in *Hartfordſhire*, *Buckinghamſhire* and *Bedfordſhire*.

Kenſworth,
Everſhall,
Perton,
Hempſteed,
Stutly,
Harlow,
Tring.

The Aſſociation of the Churches in *Stepton* and *Hadnam*.

Stepton, alias *Steventon*, and *Hadnam*.

The Aſſociation of the Churches in South-*Wales*, *Monmouthſhire*, and part of *Herefordſhire*.

Langone,
Bergavenny,
Lanwenarth,
Blainegwent,
Golchon,
Craig yr Allt, and
Lanvabon.

Carmarthenſhire, &c. Aſſociation.

Tnys vach,
Ruſhacre,
Lanydwr.

The Aſſociation of the Churches in *Worceſterſhire*, *Warwickſhire*, *Oxfordſhire*, *Leiceſterſhire*, and part of *Herefordſhire*.

Bromſgrove,
Warwick,
Dimmuck,
Hereford,
Tewxbury,
Mortonhinmaſh,
Hooknorton,
Alceſter,
Kilby.

The

The next General Meeting is to be at *London* in the Week commonly called *Whitsun-week*, 1692, to begin on the third day of the Week (called *Tuesday*) in Prayer, and then on the fourth day to proceed on business.

FINIS.

Advertisements.

THose who desire to have the Confession of Faith of all these Churches, may have them of Mr. *John Harris*, at the Sign of the Harrow in the *Poultry*. Price bound 1 *s.*

The Minister's Maintenance vindicated, published by the Elders in *London*. Price 6 *d.*

Where also you may have that excellent Treatise of Baptism, wrote by Mr. *Philip Cary*. Price bound 2 *s.*

As also that very useful and profitable Book for Children and young People, called *Instructions for Children*; wrote by *Benj. Keach*. Price bound 6 *d.*

Distressed *Sion* relieved, a Poem. By *B. K.*

Antichrist stormed, and the time of the End. By *B. K.*

Both sold by *Nath. Crouch*, at the Bell in the *Poultry*.

An Exposition containing 2 Sermons on that Parabolical Speech of our Saviour, *Matt.* 12. 43, 44, 45. By *B. Keach*. Sold by *John Pike*, at the upper end of *Bread-street*. Price stitch'd 6 *d.*